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well! If, however, they agree with Matthew Arnold in believing they are justified in discarding as untrustworthy all the reports of miracles and if they believe, as he points out, that the disciples misunderstood and distorted in many instances what Jesus really said, then to quote Mr. Smith's words in regard to the Old Testament: "The time has surely come when as a supernatural revelation, the *New Testament* should be frankly, though reverently laid aside, and no more allowed to cloud the vision of free inquiry." Thus disposed of, the *New Testament*—laid aside as a book of supernatural revelation, its miracles proven to spring from Buddhist legend, its central idea (the redemption of mankind) not fulfilled—can rest only on its moral and ethical teachings which are proven to be all gleaned from the Old Testament and the teachings of the Hebrew Sages. Therefore, I appeal to the candid reader to decide if what is, after all, the true foundation and spirit of Christianity, can be justly called its Millstone.

MAUD NATHAN.

NEW YORK'S OPPORTUNITY FOR 1900.

THE century that is approaching its close is the most important one in the world's history. Why should not its close be marked with record and thanks? Why should not that celebration take the obvious and gratifying shape of a world's fair? Why should not the place of that fair be the city of New York?

There is no doubt in the minds of all who saw the Columbian exhibition that Chicago gave a better fair to the world than New York would have prepared in the same time, had both of the cities built and exhibited in competition. Chicago is the more active and adventurous of the two, the more liberal and the more indigenous—this must be conceded even by those who dislike the smoke, noise, crowd, and scenic ugliness of the city by the lake.

But Chicago has had her fair. She has compelled the astonishment, the respect, the admiration of the world. Now, let New York make good her promises and show us a thing of equal magnificence and beauty. There would be a fitness in this division of honors. Chicago is American; New York is cosmopolite. It was proper that the quadri-centennial of the discovery of this continent should be observed in a city that is peculiarly a native growth. The city itself is an achievement, an exhibit of purely American courage, energy and taste. It has no history; it has accepted less from older nations than any other of our important towns.

New York, on the contrary, is a complex development. It was Dutch, English and American before it became Irish, and there are hopeful indications that in a little while it will become American again, or at least German. As the gate of incoming population, its own citizenry has become more diverse than that of any other commercial capital in the world; it is more Irish than Dublin, more Hebrew than Jerusalem, nearly as German as Berlin, and the French, Italians, Spaniards, Scandinavians, Japanese, Poles, Hungarians, Russians, Chinese, negroes, even Syrians and Turks are in such numbers as to give racial character to their quarters, which are extensive enough to constitute towns in themselves. There is an obvious fitness in choosing such a city as the seat of an exposition designed to mark an era of progress that concerns America not more than the whole world, especially as it is more available to the world beyond the sea than Chicago was.

A proposition has been made to hold a great religious festival at the end

of the century. Let those who are concerned with observances of that kind attend it, by all means; but a world's fair ought to have more than a sectarian significance—more than a religious significance. The progress of the race since the beginning of the century has been moral, intellectual and material rather than religious.

The world is richer than it used to be, and also better. There has been much political thievery in New York and Brooklyn, but consider the world at large and there is less pocket picking, burglary and cheating, as there is less drunkenness and savagery. Within fifty years we have seen a continent peopled, a "great American desert" wiped from the map, the last of the crowns struck from the head of an American and the last of the shackles loosed from the ankle of a slave. Greenland has been crossed and bounded, Africa and Australia have no longer a geographic mystery, the train, the ship, the trolley car move humanity whither it will, cheaply, quickly, comfortably; we get the London news of noon on the same morning and the man in Boston converses with the man in Omaha through a piece of wire. Arts have advanced, creature comforts are so increased that the shopkeeper of to-day lives better and more healthfully than a king in the last century, and has more appliances for pleasure and information. Ideas as well as advantages are multiplying. Men are more tolerant than they were and are working more for each other. Monarchy is doomed everywhere, and liberty will be established in the United States in the course of another generation. These beatitudes signify enough to deserve the memorial of an exhibition.

If such a fair is to be, preparations for it should begin at once. Chicago does things while New York talks, therefore the talk part of it should be got over as quickly as possible—say, in about three years. The two political sects will then have settled how much there is in it for each of them, and the real work can go forward from that time. Favorable sites are not plenty, but surely the Hudson or the East River should be brought into the landscape effect. There is room at Inwood and special tracks could be laid that would afford room for the operation of as quick and frequent trains as those on the lake front by which the Chicago exhibition was fed from the town.

New York claims to want such a fair. It has the money, the executive ability, the talent; it has landscape gardeners, artists, architects and organizers. Has it the public spirit?

CHARLES M. SKINNER.